

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, DECEMBER 29, 1904.

VOL. VI, NO. 52

## Occurrence and Comment.

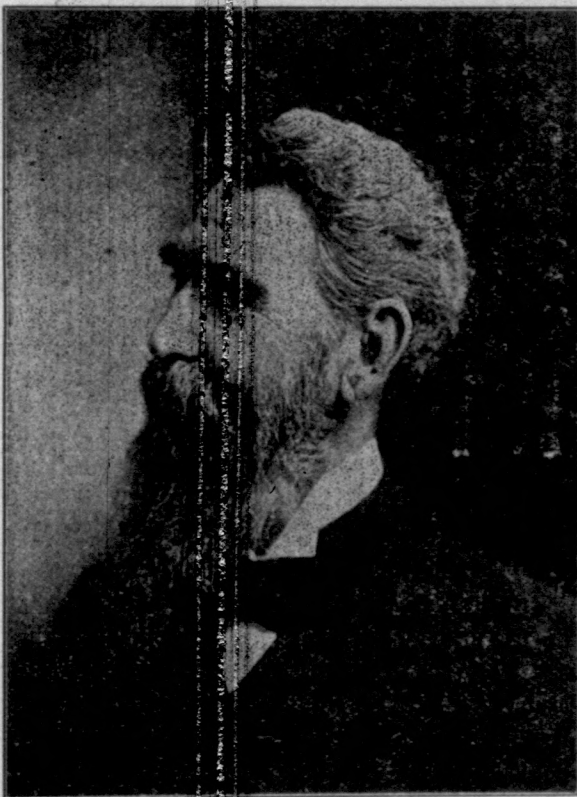
A new year! And you are going to turn over a new leaf! The Divine Hand will do that. The rather, hear Christ's call to a nobler life, and follow him into it. What is it to follow Christ? To confess him before men? You have done that. To unite with his disciples? And this you have done. Not to forsake the meetings of the church? It is more than this. It is to take Christ as Leader as well as Savior, to realize his presence, to live his life day by day, to seek to do the little things as well as the great things which he would have you do, to try to live and act in all the relations and duties of life in his Spirit. How many will begin the New Year with the honest purpose and earnest effort to follow Jesus throughout its days? Will you?

The Senate committee has authorized a favorable report of the House bill which provides for the admission of the Indian Territory and Oklahoma into the Union as the State of Oklahoma. The government heretofore prohibited the introduction or sale of whiskey in the Territory, and protests have been made against its admission into the Union unless protection of some sort be given the Indians. In answer to this protest, at the suggestion of Senator Beveridge, chairman of the committee, the bill has been amended so as to provide that no liquor of any kind can be sold within the borders of the new state for a period of ten years. And this for the protection of the Indian from an acknowledged evil. Why should not the government give similar protection to its weak and ignorant Negro wards, to its foreign immigrants, and to the thoughtless youth of all races?

It is the expressed desire of the President that nothing be done at least in this session of Congress towards the reduction in the representation of the Southern States. This does not please Senator Crumpacker, who has been working towards its accomplishment for six years, and his confederates, but they will submit. Senator Platt's bill is not acceptable to his party. Its evident purpose is to punish the Southern States for denying the suffrage to negroes because they are negroes. But no Southern State has prohibited the negro from voting. In all these states thousands of negroes actually do vote. They have simply restricted the suffrage by either

property or intelligence. The senator's bill would punish them for raising their standards for the electorate. Neither this bill, nor any one like it, will be passed by Congress. For to reduce representation in this way the Nation would virtually acknowledge that all negroes may be denied the right to vote. The negroes themselves see and say that this bill would be an injury to them.

The farmers of America are in a prosperous condition. Mr. Wilson, National Secretary of agriculture, in his annual report, places the total value of farm products for



JAMES H. EAGLE, President  
Southern Baptist Convention.

1904 at \$4,920,000,000. To help us to realize this enormous sum, he points out that the farmers of this country have produced in two years, wealth exceeding the output of all the gold mines of the entire world since Columbus discovered America. According to his report, the corn crop yielded many millions more than would pay off the National debt. The cotton crop is worth \$300,000,000. The wheat crop, though smaller than it has been in four years, was large. The total value of horses and mules is \$1,354,000,000. Even the barn door fowls produced eggs to the amount \$33,200,000 in one year. Farm lands have increased in the last four years about two billion dollars. The farmer can no longer be undervalued, much less forgotten. Will they forget God amid abounding prosperity? Honor the Lord with thy substance, and with the first fruits of

thine increase"—not with the last and lowest, but with the first and best—and this prosperity will rise to overflowing fullness.

The rector and clergy of Trinity Episcopal Church of New York City, have announced that hereafter no marriage ceremony of any divorced person, whose husband or wife is living, will be performed in the church or any of its chapels. The House of Bishops in the Triennial Convention in Boston last fall endeavored to make this prohibition a Canon of the church, but the House of Deputies dissented. It was argued that while Christ did allow the remarriage of the innocent person in a divorce suit when infidelity to the marriage relation was alleged, the church was justified in forbidding the clergy to perform the ceremony, because they could not have certainty of assurance as to the innocence avowed, and because divorce has become a general moral disorder, and a scandal in fashionable Society. This prominent and one of the oldest Episcopal churches in this country has made a law for itself. Baptists will not be more rigid than Christ's requirement, but still hold and teach that adultery does sever the marriage tie, that the innocent person may marry again even while the one who has become unfaithful is living, and will not refuse to perform the ceremony in such marriages, giving all diligence to assure themselves that adultery was the ground of divorce.

District Attorney Jerome, after two year's prosecution, has succeeded in driving out of business the most prominent keeper of gambling-houses in New York State. Mr. Campbell and his manager, Mr. Bucklin, appeared in court, entered a plea of guilty to the charge of conducting a gambling-house, and received the maximum fine of one thousand dollars each. These men conducted "high class" gambling resorts, and therefore did not fear officials whose duty it was to suppress them. But Mr. Jerome declared that so long as he was at the head of the District Attorney's office there should be no discrimination between rich and poor in the administration of the laws. These convicts believe that he meant it. The outcome of this case is important. It shows that the law can be enforced even against high class offenders. Mr. Jerome's appeal should come home with power to every District Attorney and court in our land.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

## What Shall I Do?

Some time ago I wrote under the title of who is my neighbor?

That article was prompted by a train of circumstances brought to bear on me, both by experience and observation, culminating in that deep and lasting affliction.

And so it is with this great question. I have thought much and long about it, this question is applicable to and practicable in every personal trouble. When John declared that the ax was laid at the root of the trees, and that every tree that did not bear good fruit, would be cut down and cast into the fire, the cry at once came from the people at large, "what shall we do?" Then they came by classes, and the Publicans wanted to be baptized, and they said, "what shall we do?" Then the soldiers came likewise and they said "what shall we do?"

And so it was with the devout old Jews on the day of pentecost, when they were convinced of the fact that they had crucified the Lord of glory, their Messiah. With deep and earnest conviction that could do no more than say, "men and brethren, what shall we do?"

But perhaps all these enquiries went no farther than the betterment of the natural conditions of the enquirers. But there is still another case different from all these. And I want to say right here, that the main cause of this difference, was the presence of the Holy Spirit, to convince of sin, of righteousness and of a judgment to come, and thereby the man was enabled to feel that sudden and everlasting destruction awaited him. So he at once separated himself from all things else, and fell down at the feet of Paul and Silas and said, "Sirs: what must I do, to be saved?" All the others was only an empty enquiry, but this was made more intelligible by the manifestation of a great desire for a great possession, the salvation of his soul.

There are times, with all people when suddenly, or after a long or a desperate effort, the mind becomes as an empty vacuum, save one thought only, or a barren plain with only one product, a black space written across, with one expression that is like the rushing air, that occupies when nothing else will, that single thing is—What shall I do?

But the matter that loosed the throttle and started this flow of thought was a little conversation I had with a very devoted negro preacher that came to me not long since for counsel and help after a good, long, and very interesting conversation. We were finishing up on real devotion. He finally said, "I know that I am willing, but, but—and he turned him about and fumbled with his umbrella, finally in broken accents said, "my folks! They don't seem to see, or feel, or understand—or—somehow, I don't know."

I said, "and they are not willing for you to turn away from them, and go after the things that do not satisfy their desires." He turned back with a sort of a sad smile. I said, "they think you belong to them, and they demand that you devote your-

self to their pleasure first in all things." They are after the world with its allurements and are not in sympathy with your devotion to religion.

He said, "that is just the way, it is. I don't know what to do. I want to please them, but they don't want me to do like I feel that I ought to do." This great question was just filling that poor negro unutterable full, what must I do? But, unfortunately no one can answer for him. To be sure there are answers enough, but when applied to the hurt, they do not heal. A man can stand all things if his wife will only stand with him. The world never gets too cruel—heartless—cold or unkind, if he only has the approving smile of that one alone in whom his real self is vested; but just the smallest wee mite, is too much for him, if she is against him. This is so with all men, but when a preacher tenders his affections so as to preach the pure Gospel of love, no one else can ever know how easy he is to hurt.

This overflow of love makes him feel that he is in union with and approved by all that is good. He is so full of that charity "that thinketh no evil," that he is just living to love and be loved, and when he breaks loose from the loving exercises with the people to whom he preaches he swings at once in his mind and affections, like the pendulum of a great clock to the other vibrating point, (home love.) He reaches anxiously to catch with his affections on that point, but, and if the atmosphere is so cold it failed to turn up and the great pendulum is forced to swing back in mid air with nothing to keep it vibrating. Oh, who could describe that man's hurt? Where is the balm that could heal the wounded spirit? Or where is the sympathizing heart that could soothe the aching head, or solace the troubled soul?

The lamentations of Jeremiah, or the weepings of Rachael, are not greater, and he, like Rachael, will not be comforted because the object of his love is not. In his wretched condition he cries out, "What must I do?" Oh, what a vast amount of down-right Christianity with its sanctifying love and consecrating grace our country preachers' wives ought to have. Then their prayers would not be hindered; their life together would be sweet and full of good, their faith would be strong, their hopes made brighter every day, and the promises to them would be shown. How is it with you dear reader?

JAS. L. ARNOLD.

## Conditions of an Effective Prayer.

The more we study the subject of prayer in the light of the Scriptures, the more we are forced to see that without prayer there is no effective work for God. A preacher may have great scholarship and eloquence, but if he is a prayerless man he is not worth much to the cause of Christ. If prayer is so essential then how important is it that we learn all the conditions upon which the Christian may become a real instrument of prayer.

These conditions as expressed in the word of God are as follows: "We must

learn to pray in the Spirit." Eph. 6:18; Rom. 8:26. The Holy Spirit breatheth into the spirit of the surrendered and obedient believer the petitions that are acceptable to the Father. May we be made a perfect channel through which the Holy Spirit can pour out his intercessions according to the will of Him who teaches us to pray. We must pray in the name of Jesus. John 14:13-14. To pray in the name of Jesus is to have him back of the petition in such a way as to have his endorsement. Indeed all real prayer proceeds from the Son and is conveyed to the true Petitioner by the Holy Spirit, and is in accordance with the will of the Father, which is an essential condition of acceptable prayer.

"Nothing but whole heartedness coupled with a heaven-born purpose to press forward, over all obstacles, can insure the high prize at the end of the race."

If it is not our purpose to make our faith and practice accord perfectly with the word of God, what reason have we to suppose our hearts are right—Selected.

## Thou Shalt Not Steal

Thou shalt not steal is one of the commandments, and the definition is to feloniously take that which belongs to another person. We can't qualify this for it covers the whole ground and is as much a crime to steal a small thing as a large one, and so on with all the commandments. We can't change or fit any one of them to fit our case. When we consult human nature and there is not one of us but what know how to steal and do it more intelligently than an ordinary thief, but the knowing ones can't do it. There is another form of stealing, I think comes under the violated law, and it is stealing a kiss or the fashion of kissing generally. A warm grip of the hand and a kind word spoken is the best opening to the human heart. The fact that Judas kissed his Lord goes to show that deception is in the human heart and many a kiss is covered under this deception. We have seen persons kiss when they had no use for each other, but it was the fashion to do it. So stealing a kiss has but a small reward attached to it and comes under the ban of little sins, and when the person kissed is not liked, the kissing stands something on a parallel with Judas, which was feloniously done. He stole a kiss. We don't altogether object to kissing, it is the fashion of running it into the ground. We are often worried at having to refuse kisses when there is no meaning but habit or fashion. There are many ways of stealing that is considered little stealing. The negro is noted for this and apparently there is no felony, but there is, as God said, "thou shalt not steal." The darkey says to himself, the boss can do without this chicken and I will take it. It matters not what it is this is his excuse. He likes the Scripture that says the flesh is weak. He has not got the subsoil to build upon, is why he is classed among the inferior races. He is not the only one that steals from this motive. Little stealing belong to all classes as all know how it is done, yet the truly

converted will perish first before they will steal anything. We would debate this question among ourselves during the war as the boys would slip out at night and steal chickens or anything they wanted to eat, and thought they had done a smart trick. Among us we had pious church members that would pray in church at home, that would not do the stealing, but would eat the substance stolen as they were in the mess. The verdict was a coward, not brave enough to do the stealing but share it in his mess. Another verdict was that out of 100 men perhaps five or six would perish at the stake before they would drop their convictions of right. Oh! this matter of little stealing. When we look at it right we will see a world of it going on, behind the counter, the workshop, the speculators on every kind of produce, and classing it as legitimate trade all growing out of little stealing, and we watch each other from being cheated or swindled in business transactions. So common is this that our honesty is questioned, and brotherly feeling is so dampened that we can hardly see the difference between the church and world, and this little stealing is at the bottom of the whole of it. We can steal each others affections for personal aggrandisement. Absalom did this to get his father's throne, and our own candidates practice stealing this confidence to reach higher stations in life. When God said, thou shalt not steal, he meant just what our judges say to the criminal, guilty of murder in the first degree. You are condemned already. When we begin to look into this matter of little stealing, we have no resting place. The verdict is a Divine law. Thou shalt not steal. M. C.

## The First Evangelical Missionary to Mexico.

BY J. S. CHEAVENS, A. M., TH. M.

"Honor to whom honor is due." If it be an honor to have been the first man to break the bread of life to a starving people, then, it is the duty of the impartial historian to record the fact. James Hickey was the first evangelical missionary to enter Mexico, but the historians have robbed him of the honor.

On "A Hundred Years of Missions," by Dr. Leonard, on page 385, we find the following treating of mission work in Mexico. "And the first missionary was a woman, Miss Melinda Rankin, who early in the fifties established a school in Brownville, on the American side of the Rio Grande, later crossed to Matamoras, and in 1866 began work in Monterey. With money raised by herself she trained and sent out colporteurs to distribute the Scriptures. For twenty years her efforts continued and bore abundant fruit." It is not our purpose to detract in any way from Miss Rankin or to depreciate her work. But she was not the first missionary to enter Mexico with the Gospel. Miss Rankin says that a Mr. Thompson, a Southern Methodist preacher was the first one to actually cross over and begin work on the Mexico

side, although she evidently considered that her own work on the American side was bearing fruit in Mexico. Mr. Thompson came to Mexico in 1860. "Twenty Years Among the Mexicans," p. 88). According to Miss Rankin's own account, James Hickey entered Mexico in 1862 although his appointment as agent for the Bible Society did not reach him until 1863. Speaking of this work she says: "He had, however, gone to Monterey in anticipation of his acceptance by the Bible Society, and found a promising field of labor. He collected a congregation of Mexicans, and soon baptized several, who gave evidence of conversion." p. 90. This was the beginning of the Baptist Church in Monterey. Our own historian of the mission work of the Southern Baptist Convention, Miss M. E. Wright gives due credit to the labors of Mr. Hickey. She says; "When in 1880 the convention decided to open work in this republic, there were already several Baptist Churches in existence. One of these, organized by Elder James Hickey, at Monterey, January 13, 1864, was the first evangelical church in the republic. ("The Missionary Work of the Southern Baptist Convention," p. 246.)

This would be sufficient to prove that the statement in "A Hundred Years of Missions" was an error, but we have proof that Miss Rankin was wrong in thinking that James Hickey first entered Mexico at her suggestion in 1862. She says that he had been agent for the Tract Society in Western Texas and had learned to speak Spanish while so occupied. I shall now give a translation of part of an editorial written by Rev. W. H. Sloan, editor of "La Luz," a Baptist paper published in Spanish in the city of Mexico.

"James Hickey was born in Ireland, in the county of Cork about the year 1785, and finished the course of studies required for the Catholic priesthood in the University of Moynock. It is not known exactly when he began his duties as priest. He cast off the errors of Romanism and several years afterward married into a Lutheran family. Both Mr. Hickey and his wife wished to be foreign missionaries, but poverty prevented them. A daughter came to gladden their humble home and Mr. Hickey promised his wife as she was about to leave this world that he would educate the daughter for missionary work. It is not known in what year Mr. Hickey and his daughter crossed the Atlantic, but it is known that they came to Philadelphia, Penn. Having an opportunity to do so, Mr. Hickey sent his daughter to Mexico to study Spanish to prepare herself for what she believed was her life work. In 1849 Mr. Hickey removed to Franklin County, Missouri and in 1850 the daughter died. He remained in Missouri three years, preaching and studying Spanish. In 1853 he came to Mexico and began to preach the gospel. A gentleman named Ayala who now lives in El Paso, told us that he heard Mr. Hickey preach in Durango in 1853. If this is true we should

not fix the date for the first preaching in Mexico in 1862, but in 1853, nine years before. But Mr. Hickey could not continue his labors. A fierce persecution was raised against him and he had to flee from the country, after having spent three years here. Then he settled in Bell County, Texas, and stayed there until he began his work in the Rio Grande district. He came to Monterey in 1861 or 1862."

Now it is evident from the foregoing that Miss Rankin was mistaken about James Hickey having learned Spanish in Western Texas. He was at work on the language in Missouri and had actually reached the interior of the country while Miss Rankin was reconnoitering for a location at Brownsville on the American side.

It seems, however, that Mr. Hickey made a visit to Mexico between the years 1856 and 1862. The writer has in his possession a book that once belonged to Mr. Hickey. The title is "The Atonement of Christ and the Justification of the Sinner." Arranged from the writing of Andrew Fuller. On the title page is written, "James Hickey, Leon, Mex., 21, 1858. Now Leon is one of the cities far in the interior. We know that Mr. Hickey had been in the employ of the Tract Society, and this book was published by the Tract Society. After he was driven from the country in 1856 it is not likely that he would have remained quiet so close to the border without trying to enter again. Religious freedom was guaranteed by the Mexican constitution adopted in 1857, and James Hickey was the first to take advantage of it. Let history be rewritten that the right one be praised.

Terreon, Mexico, September 6, 1904.

Pastor W. A. Hewitt of Columbia, is coming to the close of the year under favorable circumstances, having larger congregations and more active members than ever before. He has just finished a series of delightful and helpful sermons on Home. Recently at the close of a sermon on lawlessness 600 people stood in the congregation and declared that they would be on the right side of all questions. The pastor's salary has been largely increased, and everything is hopeful for the new year.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

January 1, 1905.

### Christ the Light and Life of men.

John 1:1-18.

Motto Text—"In him was life; and the life was the light of men."—John 1:4.

We now begin a six months' study of the life of Christ. The lessons for the first and second quarters are taken from the book of John. There will be not only New Testament study, but the continuation of one subject as given by one writer. This will be interesting and helpful to all who study to know more of Christ the God-man. There is this thought throughout the book of John: The divinity of Christ. John, the author, was the beloved disciple, and one of the intimate followers of Jesus. His gospel was written later than those of Matthew, Mark and Luke. These three gave facts and from these facts John gave conclusions. May these studies bring us closer to our Savior. The lesson we have this time is really the introduction to the book of John. His gospel argues for the divinity of Christ and the introduction states this truth.

#### NOTES ON THE TEXT.

1. Jesus Before He Became Man. 1-5. "In the beginning was the Word." One translation (the twentieth century N. T.) gives it "at the beginning the Word already was." When the world was made, or at creation the Word already existed. Gen. 1:1. "In the beginning God created." Here, as in John, we have God before creation. "The Word," or Jesus who is meant by Word has always been. He is from everlasting to everlasting. He is "the same yesterday, today and forever." Word is thought expressed, so the Word here is the purpose, will, thought of God manifested in the person of Christ. "And the Word was with God," so, teaching distinct personality of the Son. Then to preserve the idea of unity we have "and the Word was God." The chief teaching here is the divinity of Christ. He is God. In John 20:28, Thomas says to Jesus, "My Lord and my God." I John 5:20: "This is the true God and eternal life." Verse 2 says, "the same was in the beginning with God." Same refers to Word and means Jesus, this verse being a repetition of the thought of the first verse. The relation of Father and Son did not begin with Christ's earthly life. That relation has always been. Verse 3 tells of the place the son held in creation. "All things are made by him." All things came or were "by him," i. e., through him. Christ co-operated in the creation of material things as well as spiritual. Here is the thought of divinity again. He is God, very God. "And without him was not anything made that was made." Apart from him, nothing. He is all and in all. True in material things, true in spiritual things. No other name for us to trust for life. "In him was life;

and the life was the light of men." In him has always been life. Not simply his life, but life-giving power. In him was the life of others. In his power is life possible to others. In Genesis it is stated that "darkness was upon the face of the deep." God said, "let there be light." Here we have the Word bringing light to mankind, men being put for human race. Darkness is a symbol of death. Light is a symbol of life. Life must come before light. With physical life, physical light is possible. So with spiritual life. Jesus is "the way the truth, and the life," as he said himself. "And the light shineth in darkness and the darkness comprehended it not." Christ, the light, shined in the moral darkness of this sinful world. Being light, he must shine, or shed light. He has always shed light. God has never forsaken men. The great shining though is in the person of Christ. Much of his light has never been appreciated. Many have gone on in darkness to eternal death, never comprehending the light. Darkness or ignorance of divine things and its associated wickedness is the state of many hearts. They laid not hold of the light, and did not appropriate it. A marginal reading is, "the darkness overcame it not." The power of Christ is greater than the power of Satan.

2. The Testimony of John. 6-8. "There was a man sent from God whose name was John." This was John the Baptist, the forerunner of Jesus, not the Apostle John, the writer of the gospel. John was divinely sent. He was God's messenger. Malachi prophesied of his coming. Matthew and Luke tell of his birth and divine mission. He came, a man, but divinely sent, "that he might bear witness of the Light that all men through him might believe." He was not the Christ. He was only to point out the Christ. So John here tells us, "He (John the Baptist) was not that light but was sent to bear witness of that light." He did witness for Christ. He pointed him out. The apostle John himself was lead to Jesus by this witness. Jesus is the eternal Light of the world. John was "a burning and shining light" for a season, till his purpose was met, then he decreased.

3. Jesus in Human Form. 9-18. "There was the true light, even the light which lighteth every man, coming into the world." (Rev. Ver.) This teaches that Jesus came into the world as the light of the world, with a purpose of his light being for all men. The King James version has coming, or that cometh, to modify man. From the Greek text it is just as grammatical to construe coming with light, and is at the same time in keeping with the context, and so avoids seeming universalism. He was the true light, the genuine, the real. To some, John seemed to be the Christ. "He was in the world and the world knew him not." John has just said of the light, that darkness comprehended it not. Now he tells of Jesus being in the world, a world of his own making, and it did not know him. The world was so wrapped

up in sin and self that its maker is not recognized even when he came right down unto it to save it from sin, death and hell. To nearly all the world he was no more than a poor laboring man. "He came unto his own and his own received him not." "His own," in general, the material world and people. He was in their midst. "His own received him not," his own nation, kindred, fellow-countrymen, associates, yea, Israel. They as a class rejected him. This verse presents a sad picture. Verse 12. But those who did receive him, believe in him, he gave them power or right to become children of God. Those who truly receive Jesus are made God's children, are born of God, are regenerated. Then he is their Father, but not till then. Verse 13 shows clearly too that it is not because of blood, family ties, relationship or simply of human choice, but that the new life is from God. It is God's gift. It is not a natural inheritance, but a spiritual gift. In verse 14 John continues to describe the Christ in human form. The "Word became flesh." He was born of Mary. He became the heir of all human experience except sin. He was not simply a form of flesh but was truly human. He laid not aside divinity. He was still truly divine. He is both God and man. We do not need to explain the how. He "dwelt among us." Among men. He was not a vision, a semblance, but a man, and lived among men. He tabernacled here, or tented here. He was here in fact for a time, but not forever. John says, "we beheld his glory." John with others saw much of his glory. His transfiguration, resurrection and ascension were some of his glorious manifestations. He was "full of grace and truth." These were two of his characteristics. "John beareth witness of him and crieth saying, this was he," etc. He here points to the superiority of Jesus over himself. Elias is John the Baptist. He further states, "of his fullness have all we received and grace for grace." Christ is full of blessings for men. We may receive them if we will. "Grace for grace" may be taken as meaning growth in grace. Grace succeeding grace, fitting us for each new experience and our lives becoming richer in him from time to time. Verse 17 contrasts the law with the gospel. The law came by Moses. The law left sinners hopeless. But grace and truth coming by Jesus Christ bring joy and hope and life. The last verse of the lesson states that Jesus the Son, reveals or declares the invisible Father. He is God manifest in the flesh. "God was in Christ reconciling the world unto himself." "In the bosom of the Father shows their intimate relationship." We come to the Father through the Son. We meet the Father in peace through the Son, who declares him, reveals his love and saves us to eternal life.

#### College Tidings.

A merry Christmas to our beloved friends. God bless them all. What glory their smiles and words have cast upon our path. May 1905 be a great glad year to every one of them. To the most

1904.

of them my heart goes out in sympathetic joy this Christmas tide. But yesterday, Christmas Sunday, being kept in doors by being too unwell to be out, I thought of some with sympathetic sorrow.

1. There is the home of the loyal I. N. Ellis, of Hazlehurst. Two weeks ago his son Newton was called from College by phone and reached home just in time to see his beloved little twelve-year-old Sister Hulda breathe her last. A lovely girl she was; bright, beautiful, sympathetic, pious. She died in the triumphs of a young heart's faith and left behind her glorious recollections in the minds of all who knew her. I thought of Bro. Ellis and his good wife yesterday and knew that all day they were longing for a little hand that had vanished and a little voice that was still. Bro. Ellis is one of our trustees. In all recent movements for the College his gifts have been large and free. God bless you dear Brother, and may He give you largely now of His own rich grace and comfort.

2. Capt. Z. D. Jennings was not a trustee, but his son A. E. Jennings is, and the father and son had recently been the two largest givers in the state to the Orphanage and the College. God bless the home of this loyal friend and may He be especially near to dear Sister Jennings for whom this has been the saddest Christmas of life. And may his sons and daughters be six crowns of honor that will bring perennial glory to the name of Z. D. Jennings.

3. As I returned from the funeral of Capt. Jennings I met my beloved former student, Luther Holcomb, as he took the southbound G. & S. I. train from Jackson, and was shocked to hear, from his lips, "Eugene was killed to-day." Alas! we had expected much from Eugene. He was out of College this year, making money to finish his education, but an accident at the planer where he was working gave him the fatal blow which severed his fine young soul to study at the feet of the Great Teacher. God bless our beloved W. B. Halcomb and his noble wife. Who can estimate the loss of such a son, and who can fathom the depths of sorrow in the hearts of the loved ones left.

"The autumn leaves have their time to fall, The flowers to wither in the north wind's breath, The stars to set, but all, Thou hast all seasons for thine own, O death."

4. Last Monday as I sat in the examination room where my senior class were writing their papers on The History of Philosophy, a telegram was handed me which said "Governor Eagle passed away this morning." May his Alma Mater have the privilege of laying a wreath of evergreen upon his grave today. He was a great man, and Mississippi College rejoices in the part she had in developing his great mind and character. He was the President of the Southern Baptist Convention and thousands of hearts will mourn his loss in every Southern State.

THE BAPTIST.

6

And time would fail me to tell again of E. E. Thornton, and J. L. Low and O. D. Bowen and J. Johnson and E. A. Stokes and others who during the past year have passed through waters deep and dark. God bless every friend whose heart turns now to a vacant chair. Our hearts go out in sympathy but God is greater than our hearts. He not only knows your sorrows, but he knows how to see to it that all things shall work together for good to them that love Him.

Your hearts say:  
The way is dark, my Father,  
Cloud after cloud is gathering thickly o'er my way.

And lo! I stand like one bewildered!  
Father, take my hand,  
And through the gloom,  
Lead safely home,  
Thy child.

His heart says:  
"The way is dark, my child,  
But leads to light;  
I would not have thee always work by sight,

My dealings now thou canst not understand,  
I meant it so, but I will take thy hand  
And through the gloom  
Lead safely home,  
My child."

At the close of this glorious and busy year your College President has paused to drop a tear and offer a prayer for all our friends who grieve and with this expression the faculty and students will sympathize most heartily.

Yours for the things that abide,  
W. T. LOWREY.

#### "The Battle of the Ages."

From the fall of man to this hour the battle between good and evil has raged. It began in the garden of Eden. Through the centuries, often leaving in its march streams of blood and bleaching bones, it has come to us as the victory and achievement of preceding hosts, with the olive branch and crown of liberty. From the dungeon and rack we are free. Yet we are confronted with conditions that require the metal of the true soldier. The enemy has put on his uniform, with varying and shining colors. Thus is suited to different classes such charms as please the taste of every grade. We need a careful survey of the ground. Some places are slippery; others are steep. Our opportunities are greater and better than in any past age. And our responsibilities. The nations of earth are near our doors, and will soon be nearer. We cross a continent now easier and quicker than our fathers used to go to Texas. Our lands abound in to the house and colleges. We get messages from the opposite side of the earth and across the broad oceans quicker than the good housewife can cook a piece of meat. And we can do that sooner than her grandmother, and so all the way. Now turn the picture. The world is moving and warring with electric flashes. It is doing its utmost to lead Christians to adopt its maxims. It is succeeding too

well. When it fails to bring the church to its side, it will put on a white robe and slip into the church. Then it will make singing scientific and preaching up-to-date. It will tickle the fancy of the audience till they are restless with itching ears. It will plead for broad charity and views. It will be seen and heard. As worldly interests multiply and quicken their fever haste and dash, so may the servants of Christ move forward with greater force and more rapid spread than in the days when months were needed to do what is accomplished now in weeks. The world pleads for its ways. It wants the German dance, the theater, the Sunday excursions, the open saloon, the card table, the race track, the sensational novel, the money as an idol, and much power. It devolves on Christian men and women to watch the influence of these and point a lost and ruined world to a higher and better life. We have the means. God is on the side of every true soldier of the cross. Christian men and women are more liberal than ever before. With more earnestness, deeper consecration, more simplicity and pointed appeal in preaching, greater effort to win souls to Christ, with sword unsheathed for the glory of God and the salvation of men, and the Holy Spirit guiding, then victory will crown every battle of God's soldiers. As the battle daily grows more intense, the Lord's soldiers have the means of fine equipment and the knowledge of better tactics. The Lord told his disciples to occupy till His coming; admonished them to watch, "for in such an hour as ye think not, the Son of Man cometh." Till the last day of this dispensation, Jesus promised to be with His disciples. There will be a crown for every faithful soldier. All we have to battle against is small in view of the prison and fire of persecution in the days of martyrdom. As the conflict between good and evil was never more sharp than in this eventful age, so the Lord's hosts never had grander opportunities to battle for truth. Let Gideon's undaunted heroes gird themselves for the contest and victory.

Fraternally and truly,  
A. P. COPELAND.

Ex-Governor James P. Eagle of Little Rock, Ark., instructive preacher, successful planter, heroic soldier, wise statesman, and beloved philanthropist, departed to God Dec. 20. He was respected and honored by all the people. He was governor of the State from 1889 to 1893. He was easily among the first with his Baptist brethren. He presided at the last session of the Southern Baptist Convention, and was president of the Arkansas Baptist Convention for twenty-one successive years. Being a student of Mississippi College, our older people claimed and loved him as one of their own.

The old Lexington church encourages and rewards her faithful pastor by raising his salary. There are many other churches that could do likewise and feel much better and do better.

### New Church Opened.

We have read of the sun standing still—of the waters being divided—and have seen some of the disastrous results caused by the changing of the current of the Mississippi river—but on Dec. 18, 1904, the current of Como's humanity flowed in another direction than that it ever did before. How the pastor's heart swelled with joy when he saw the people pouring into the New church to join us in our worship and rejoicing! The right of way had been given us of the service of the town for the day. Soon all the seating capacity was taken up and more chairs had to be secured but we have young men here like many other places who are always ready for such emergencies and well they did their parts.

We have now one of the prettiest, neatest, and most convenient church buildings in the State—as we believe. Its erection has been at great sacrifice to the members—but nobly have the people of the entire community helped us. The building cost us more than we calculated on of course. The house costing us about \$2,650—the lot, bell, and other necessary equipments costing about 700—\$3,350. The church is under obligations to Bro. H. C. Throneberry, one of our members, for his faithful oversight of the work.

The best musical talent of the town was at our service and well did their parts. We invited other ministers to be with us on this occasion but the "can't" seemed to be the order of the day. We all wished very much for the presence of Bro. H. W. Rockett—the one man who deserves the credit of this church's prosperity above all others. He is the Moses—the present pastor, the Joshua only.

We love every body here, because they have proven their love for us.  
More another time.

Fraternally,

R. L. BUNYARD.

Como, Dec. 19, 1904.

### China Letter.

(E. Z. Simmons.)

I have time only for a hurried quarterly report. In July up to the 20th was spent in Canton preaching and doing general mission work, and in giving five lectures to the Colporteurs of the American Bible Society, and the B. and F. Bible Society. This Colporteur's Institute was under the direction of Rev. H. O. T. Burkwall of the B. and F. B. Society. There were about twenty-five in the institute and it is thought that much good was accomplished.

Then we spent one month in Macao resting. And while there, I am glad to say, Mrs. Simmons was able to get rid of the malarial fever that had been troubling her for several weeks.

After our return to Canton, we began to make preparations for going to Ying-tak to help Brother Saunders in a class for two weeks. We arrived there on Sept. 3rd, and commenced our class on the 5th. There were over fifty regular members of the class. Others present often swelled

the number actually present to over one hundred. Two of the native preachers studied James and the epistles of John with the brethren from 7 to 8 o'clock in the morning. I had my class from 10 to 11:30 a. m., at which time we studied I Cor. I greatly enjoyed the work, and think that I have not done a better two week's work this year. Bro. Saunders had his class from 2 to 3 p. m., and studied Mark's gospel. There was preaching every night for about two hours to as many people as could get into the chapel. There was great interest, on the part of the people, generally, in these services. On the second Sunday we were at Ying-tak. Brother Saunders baptized nine men. Among these were some of the first fruits of the work at Ying-tak, and the first time immersion had been performed at this place.

While at Ying-tak we had the deeds to our mission property stamped, and work on the two new houses for our missionaries was commenced. The houses are to be finished by the end of January. We will all be very glad when our Hak-ka missionaries are properly housed.

I returned to Canton on the 20th and our Theological School opened the next day. There are twenty-two on the roll. Among these are some very promising young men.

Last week we had our quarterly preacher's meeting, of the preachers around Canton. There was a full attendance, some twenty-five. Tuesday evening pastor Tsang of Shin-Hing gave a lecture on the Epistle of James, which was well prepared and forcibly delivered. The day meetings were largely given to reports from the preachers. On Thursday Dr. Cheung Wan-man gave a capital address on how to do individual work among the unsaved. It was largely a narrative of his own experience in doing this kind of work. But on Wednesday night Ue Sui-wan, our teacher in the Theological School, gave a lecture on Elijah that was a perfect gem, and just sparkled from start to finish. On Thursday night a Wesleyan, Brother Lo Heung-lur, gave us a fine sermon which was a fitting close to a series of good meetings.

We are certainly rejoicing in the prospect of welcoming so many new co-laborers to our mission as well as to other missions in China and our other mission fields.

I have preached and lectured thirty-three times during the quarter. Baptisms at Canton five, at Shin-hing fourteen, at Tsung-la two. I report only those connected with my own stations. May the Lord's richest blessings be upon all of our home co-laborers. Pray for us and our work.

### He Goes to China.

(Texas Standard.)

Bro. E. W. Provence, who has been book-keeper for the American Baptist Publication Society, this city, for some time, will leave for Canton, China, immediately after the holidays to take charge of the China Baptist Publication Society, located in that city. Bro. Provence is a son of Dr. S. M. Provence, of Tuskegee, Ala., and is

a noble, consecrated young man. The Standard predicts that our brethren, now in China, will find in him a strong, sympathetic helper. He goes out, not as a preacher but a plain business man, because he greatly longs to be useful and is impressed that God wants him to serve Him in China. The prayers of thousands will follow Brother Provence to his work for unsaved China.

### Future Address and Farewell Biddings.

After prayerful and earnest consideration I have been directed into a new field of labor and as yet sometime not taken up. My new home will be Mendenhall, Miss. Will serve Mendenhall and Pinola. Some other under consideration but on account of distance have not as yet decided how to answer the call. We wish to say here that we hope to be moved and ready for work by Jan. 1st, 1905, and wish to say through THE BAPTIST as it reaches all over the State that our stay of three years in the Delta has in many respects been one of great pleasure to us. We have learned to know and love many good people and they have treated us with the greatest of hospitality. We, from many standpoints, regret to leave them but the field seemed to open to us so nicely and from the hand of God we do not know how to resist. May God in his own good way fill our vacancy here with a better man and may the blessing of God ever abide with these people and may our removal prove a blessing to all to whom we go. We hope to spend Christmas with parents and brother at Jackson, Miss., after which we shall have to rush out to look after our moving goods, which will be on the road taking Christmas. We hope often in life to meet these people here in service in their churches and to be with them in their homes. May the blessings of God rest on them. Those we have left before this, and upon them to whom we go, now and evermore is our 3rd Lord's day prayer for all. Brethren and sisters, pray for me, that I may be able to do a work to the salvation of souls through Jesus Christ our Lord and Savior, Amen.

Fraternally yours,

CHARLY D. POTTS.

Future address—Mendenhall, Miss.

### From Greenwood.

You can easily understand that I am prepared to have a merry Christmas and a happy new year, when I tell you that our church, after the morning service last Sunday, by a unanimous vote added two hundred dollars to the pastor's salary for next year, and that the salary for the current year has all been paid. This addition to next year's salary makes what the church pays just double what it paid three years ago, the church was then receiving aid from the State Board of Missions. At the beginning of the present year the church voluntarily released the Board from any further obligation, assuming the amount the Board had been paying and for the first time in its history becoming self-supporting. During the present year, in addition to pay-

ing its own current expenses, the church has reduced its debt of eight hundred dollars by one-half and has paid nearly or quite five hundred dollars to general beneficence. The last gift to this cause—that to Sustentation—is to be made next Sunday, Christmas day.

We have received during the year some valuable members, both by baptism and by letter, and many of the members have grown in the grace of giving. The membership of the church has nearly doubled in the last three years.

At the annual Conference last Sunday J. W. Quinn was elected treasurer, R. M. Hight, clerk; E. B. Bell superintendent of the Sunday-school, and Dr. W. B. Dickens, chairman of the Mission Committee.

W. M. Whittington is president of the B. Y. P. U. The Union holds its meeting one hour and fifteen minutes before the evening service. We have an enthusiastic class in the Christian Culture Courses. The first period of fifteen minutes is given to the Bible Reader's Course, led by the president, and is the devotional part of the meeting. The second period of fifteen minutes is given to the missionary course, led by E. B. Bell, and the last thirty are given to the Sacred Literature Course, led by the pastor. So far this plan has worked well. Two of the members of the church have generously given me permission to call on them for the money to pay for all the literature needed. We are going to give the Winona Union a race for the senior banner when the State Convention meets in Greenwood next November.

The Superintendent, E. B. Bell, in connection with the pastor, is organizing a Sunday-school Normal Class, to take up the first two books of the course published by the Sunday-school Board. The lessons are to begin the first Sunday in January, and will follow immediately after the morning service, lasting thirty minutes.

Before closing I want to refer gratefully to our board of deacons and the Ladies Aid Society. They are the two biggest things in the church. They run without burden to the pastor, but always in perfect harmony and co-operation with the pastor, and all the church work. Much of our advance has been due to their faithfulness and efficiency.

W. M. BURR.

Dec. 20, 1904.

### A Dead Deacon.

Perhaps it would have been more appropriate to have said, "Dead Deacons." Let it be distinctly understood that not all deacons are dead. Many whom we know are very much alive. Yet, we suspect many more are "weak and sickly," and not a few are "dead on foot" as the horse jockey would say. Now, we know, when this deacon, about whom we are writing does actually die, that his pastor will write a high sounding obituary, much of which will be pure fiction. Hence we thought it not amiss to write a true obituary of him while he is alive so that he may read for himself. He is a man of

good appearance and well to do, but he does not believe in mission "much," and especially this "Foreign Mission," because he heard an old man by the name of Back-number say he did not believe the money ever reached the "heathen." So he is a "clog in the wheel" to all collections in his church. He has no time for family prayer, and as for "ruling his house well," his boys literally control him, and his girls just will dance, notwithstanding, he tells them, "papa wishes you wouldn't do that way." He rarely thinks of the poor within the bounds of his church, and he thinks his pastor is paid too much, so he cuts his contribution in two, and instead of paying him a dollar, he pays fifty cents. He tells the preacher that this little "mite" is "for me, Sall and the children," all of whom number just thirteen. He thinks the only business a church has for deacons is to pass around the bread and wine at the Lord's Supper. We knew a brother once whom a church was thinking of electing deacon. We rather urged him to accept, whereupon he said, "I would not mind it, but I am so nervous I would shake all the wine out of the cup in passing it around." After this remark, we urged him no more. Yet, this was a well-to-do man, of average intelligence, and it simply shows the trend of thought on the duty of deacons. The dead deacon has been elected "delegate" to his association for eleven years in succession; he never stays more than a day and a half, he hears nothing but the introductory sermon; the balance of the time he sits out of doors and discusses matters in general. There are three brethren in his church to whom he will not speak, but he is a deacon and it won't do to mention it. When that circus show happened to be in twenty miles of his home on conference day, he got up at two o'clock, carried his family; three of his boys got drunk and five of them gambled away what money they had. His church is in three miles of home, but its too far for bad weather, and he never carries his family, as he is afraid old "Kit" will run away, she has got so "devilish mean" lately. If any church should be affected with the above described brother, be sure, at your next conference, to prefer charges and "turn him out" for "general worthlessness."

T. A. J. BEASLEY.

Euru, Miss.

### Where Are We "At?"

Abraham "went out not knowing whither he went," but he "looked for a city which hath foundations, whose builder and maker is God."

There was but one way-mark: "Get ye out from the country, thy kindred" etc; and this lighted the way. The open Word should suffice with all. Our bearings are never confused under its light. It was when Israel quit her shining rays that they fell into idolatry and sin, and so it is with us: We shut our eyes and walk in darkness amid the gleaming of the sun—lost in light.

Faith is a great leader. She leads men,

whither they know not. Having grasped the Eternal, there is no faltering in her way. But men muffle her, and put chains upon her, and sever relationship with her, and, so, are lost to browse in the vale of doubt and dismay.

In our dedicatory sermon, it was stated that not a dollar of debt hung over our church nor any part of her furniture; and, we now also hold a three years policy against fire at a cost of thirty dollars and all monthly payments on preacher's home and preacher's salary are paid in full to date.

Christ said: "As thy faith, so be it unto thee."

With warm faith, we stay out on the heights, but when she sways, we descend to lower plans.

We ever want faith's immediate hand.

J. E. PHILLIPS.

He wishes to know whether faith precedes repentance. That depends on how much is included the term. He who turns toward God in repentance, and comes to him in order to learn His will and seek His favor, must of course have faith, that is, must believe that there is a God, and that he blesses those who seek to do his will. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This conviction of unseen realities, and this confidence in future reward, goes before repentance. The Holy Spirit through this conviction, and through the sense of personal sin which he himself gives, leads the soul into "repentance toward God, and faith toward our Lord Jesus Christ." This faith in Christ, this trust in him as Savior from sin, and this acceptance of him as Lord, follows repentance. Jesus said of John the Baptist to the Jews in Matt. 21:32—"The publicans and harlots believed him, and ye, when ye had seen it, repented not afterward that ye might believe." Paul said in Acts 19:4 that "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after, that is, on Christ Jesus," and of himself in Acts 20:21 that he testified "both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Edward Judson says: "Saving faith involves believing on Jesus Christ. It first sees Christ, believing the testimony about him, then it makes Christ real to the soul believing in him, and then it entrusts the soul to him believing on him." Such faith is the trust of a penitent heart. There should be a clear understanding of what one means by faith when he considers this question of precedence. We may distinguish between the graces of repentance and faith unto salvation as to nature and working, but we cannot separate them as to time, since neither exists without the other.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

# THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY  
—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,  
—AT—  
Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.  
H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Editorial.

### The Sense of Christ.

Not a conviction, much less an opinion, a theory, about our Lord—as to his sinless and righteous life, his sacrificial death, his victorious resurrection, his triumphant ascension, his prevailing intercession. This knowledge, this conviction, is essential to the sense of Christ, but it is not the thing itself.

More even than faith—believing the testimony about him, and what he said of himself and about the Heavenly Father; believing him as real, the acceptance and consent to him as our Savior and Lord; believing on him, entrusting the soul's interests to him and devoting the heart's affection and the life's service unto him. This faith underlies the experience: but the sense of Christ, which comes through it and cannot be separated from it, may yet be distinguished from it. It is a deeper, closer, richer experience.

What then is the sense of Christ? Literally, it is the perception, the feeling, of the personal Christ. It is the impression which comes through the sense of spiritual touch. He is touched and receives the sense of our infirmities, because of the genuineness of his human nature; and his touch of sympathy, his feeling with us, awakes and intensifies our sense of him and he becomes real to us. This sense is a subjective experience which arises from an objective spiritual experience.

When Christ said "I am the life," he declared that he could satisfy and move to finest action our entire spiritual nature, our capacity of feeling and willing as well as our capacity of knowing. Life must owe its existence to contact with life as rich as itself. The touch of Christ's life,

THE BAPTIST.

December 29,

1904.

THE BAPTIST.

9

his pulsating love and will imparts to the soul the highest movement.

Is all this mystical, incredible? We have never seen the impact of soul upon soul, the communication of feeling, much less of susceptibility or purpose, from one mind to another. But we are sensible of, we have felt, precisely this. We speak of looking into the soul of a friend. Suppose we do this when that soul is deeply moved. Would not the intensity of its feeling reach our souls with the sense and force of reality?

Once you had a sense, a perception, a feeling, of Christ. It came perhaps while you were in the grove for meditation and communion with God. There was no revelation of new truth; but an apocalypse, an uncovering, to the spiritual vision, and a touch, an impression, which made the sense of Christ real and vivid. You looked up into Christ's face and he looked down into your soul. You can never forget that vision. Since that day, you have had the sense, the perception, the feeling of Christ as never before.

Beloved, this is no day-dream. It is a blessed reality. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This vision of the Divine glory in the face of Christ, changes the life, and God is willing, anxious, to give it to you. These words are written with the desire and prayer that you, at the very beginning of a new year, may have this privilege and abiding power. "O taste and see that the Lord is good."

### Hon. James P. Eagle Dead.

Former Governor James P. Eagle died at Little Rock on 20th inst., after an illness of three weeks. He was Governor of Arkansas from 1889 to 1893. He had been President of the Arkansas Baptist State Convention twenty-one years, and at the last meeting declined re-election. He was also President of the Southern Baptist Convention.

Since leaving public office he devoted his time to plantation interests and to church work. He had held many public offices, and had never been defeated in an election. He was a Baptist minister. He was 67 years old.

James Philip Eagle was born in Maury County, Tenn., Aug. 10, 1837. He was the son of James and Charity (Swaim) Eagle. He was educated in the country schools of Prairie County, Ark., and was in Mississippi College in 1870. He served throughout the Civil war in all grades, from private to Colonel in the Confederate Army. He was once badly wounded in battle, and was made a prisoner of war, being confined in Camp Chase and Fort Delaware. After the war Colonel Eagle engaged in cotton planting in Arkansas. In 1882 he married Miss Mary Kavanaugh Oldham in Madison County, Ky. He was four times a member of the Arkansas Legislature, serving one session as Speaker. He was a member of the Con-

stitutional Convention of 1874, and was one of the three Commissioners in 1874 to adjust the Brooks-Baxter war over the governorship.

In the Minister's Conference preceding the meeting of the South Carolina Convention, Dr. A. C. Wilkins, field editor of the Courier, said concerning the circulation of a religious news paper:

"If the pastors of South Carolina will urge their people to take the paper, they will do it. I know whereof I speak. If we will, as pastors, work like we mean it, to get the people to take the paper, they will do it. Then there will be money to make the paper you want, and then you will get what you want."

The 'Argus' is sweet-spirited and clean, strong and helpful in every good way. The product of other bright pens than those of its editor and his associates are visible even on the editorial page. The Girl's number is inspiring and uplifting. Happy the parents and daughters who read and take in the articles! But see who wrote them? Three of the five are from the wives of professors in our Seminary, counting the late young and scholarly Riggs, and one from the daughter of Dr. J. M. Pendleton, a leader trusted and loved as few men were among Baptists. The other elect lady is not known to this writer. Of course the number was a success.

### An Open Letter to Simon Cleanliness.

DEAR BROTHER:—

I see you pay your respects, in a recent issue of this paper, to one Rev. Ezekial Smoker, and I hasten to offer you my hand.

I had the misfortune of once being a member of the Smoker family. My name then was Nasty Chewing Smoker. I was then a child. When I became a man "I put away childish things," changed my family relationship, and of course my name, and am now as you see written below.

I love the members of the family whose name I once bore, but, O! I do abominate the horrid name. And my desire for them is that they too may unite with the cleanliness family. Let us pray for them.

Yours for the redemption of the Smoker family.

PURE AMIABLE HABIT CLEANLINESS.  
Anti-tobacco Glenn, Miss.

Dec. 27, 1904.

### From Mexico.

Before these lines can reach the readers of THE BAPTIST, brother LeSueur and I will be 200 miles south of Morelia in the hot country visiting the scattering churches and preaching to the Indians. By the help of the Lord, we expect to have some good meetings. We may not reach the Pacific Coast, though we plan to be gone about a month, maybe five weeks. Reader, won't you lift your voices in prayer to God for a blessing on His Word preached among these poor, benighted people? And as you pray for others, may you get a rich blessing in your own heart.

J. G. CHASTAIN.

Morelia, Dec. 21, 1904.

## MISCELLANEA.

Bro. J. A. Covington, president of the Bank of Hazlehurst died at his home on the 26th instant.

Laurel under the leadership of pastor Lowe is always moving forward. The latest thing is a heating furnace in the house of worship at a cost of \$500.00.

Rev. E. S. P'Pool who went from Hermanville to Athens, Texas, seems well pleased with his field and is doing some fine work, from what we can gather.

Mt. Pisgah church and friends of Pochontas did the clever thing of putting on their pastor, on Christmas morning, a handsome Prince Albert suit.

Rev. J. J. Gibson of Tula, has resigned all his work in Mississippi and becomes pastor of the Baptist Church at Patean, Ind. Ter. Bro. Gibson has done an enduring work in North Mississippi. Our best wishes attend him in his new field.

The religious statistician says that nearly all Christian sects in New York City show a larger per cent. of increase in 1904 than in previous years. In several denominations, he says, the ratio of growth exceeds the usual ratio of increase in the population.

Rev. D. J. Miley has given up the Macedonia church in Strong River Association, where he served seven years and is to be succeeded by Rev. B. E. Tutton. Also he has resigned at Weathersby where he has served two years. He succeeds Rev. W. P. Chapman at Goodwater in the General Association.

Bro. Bryan Simmons thinks he serves one of the best small churches in the State. Brandon paid up his salary for 1904 and a neat sum on 1905, and then gave him a good Christmas present in cash for himself and wife. Of course he is going to be a better preacher and pastor. This is a good way to "provoke" the pastor "to love and good works." Ever try it?

Rev. T. J. Miley has removed to Newton where his correspondents will address him. His old churches paid his salary and over, and in addition the young people of Pulaski and Springfield presented him with a \$35.00 gold-filled watch. He is much gratified that his old work falls into the hands of such efficient successors as Dr. A. M. Harrelson, G. W. Rainer and W. P. Chapman. May the Lord's blessings rest upon the work of his servants.

Pastor W. A. McComb and family were very generously remembered by their church and congregation during the Christmas holidays. The church is closing one of its most prosperous years and pastor and people are happy in their relationship. The church receives members occasionally,

some of whom come in by baptism. Two candidates now await the ordinance, one having joined last Sunday.

Notwithstanding entreaty to go elsewhere Pastor Mahoney has decided to remain with Calvary Church of Vicksburg. This church is young, but strong and vigorous. It has paid the pastor's salary and given him \$25.00 as Christmas present. How could he leave such choice helpers in a field white unto the harvest. Even Mahoney will be a better pastor and preacher.

J. H. Kilpatrick of Georgia has served the White Plains church 50 successive years. December the golden wedding of this minister and church of Christ was celebrated. Ex-Governor Northen and Editor Bell were among the speakers. He has honored God's Word. The people have been satisfied with it. God has honored them. The pastor is not to retire. It is said that nothing but death can separate them. Blessed be the tie that binds.

Our government has selected from the different Philippine Islands 140 students, 5 of whom are women, to be educated in the schools of this country. They are entered in over 20 institutions, and are studying law, medicine, pedagogy, engineering and agriculture. Each student is allowed \$500 a year for all expenses. As to the religious faith of the institutions, students who are of age choose the school which they shall attend; otherwise, parents select it.

Bro. Landrum Beavell spent third Lord's day in Dec. and Saturday before in Sunday-school work with Ellisville church. He says Goode Montgomery is a live Superintendent and has a faithful band of

# Buckwheat Cakes

## made with Royal Baking Powder

Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

teachers. The school laid plans for a Home Department, Cradle Roll, Normal Class for training teachers, and for reorganizing the Teachers' Meeting. A canvass of the town was made not long since and a vigorous effort made to enlist the congregation of the church in the Sunday-school which resulted in doubling the attendance.

Scott York, a Christian Indian, is pastor of Conehatta and Trapp Indian Baptist churches, and missionary of General Association to his people in Scott County. November 27 he baptized two of his countrymen at Conehatta. Only 100 of these Red men remain in Scott County and the greater number of them are ungodly. Let prayer be made for Brother York and his work. The U. S. Census of 1900 gives the Indian population as 266,760 against 273,607 ten years ago, a decrease of two and a half per cent.

They came into our town, he and his wife, or rather, in this instance, she and her husband, and opened a cheap cash store. They were Baptists, at least she was, and he was a brother-in-law. They came into the house of the Lord frequently at first, and then occasionally. One day they were offered the privilege of contributing towards church expenses. They have not attended upon divine worship since. Did they enter into it before? Are they among us to get all they can from the people, and put nothing into anything? And when they cease to "get gain" here, will they go elsewhere and do likewise?

## : : BOOKS! FRESH! NEW! : :

The Mississippi Baptist Publishing Company has put into its shelves a great many new books and greatly increased its stock of old, standard ones. We have a large variety of the most suitable books on the market for Christmas presents, both for children and grown people.

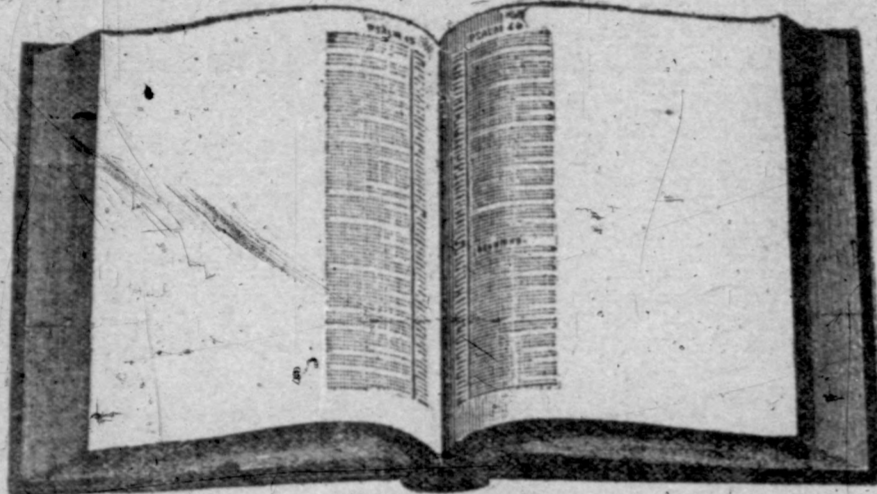
We would especially emphasize Health, Expression and Personal Magnetism, by Booth Lowrey; The Pastor and Sunday School, by Dr. W. E. Hatcher; and Pastoral Leadership of Sunday School Forces, by Dr. A. F. Schauffler.

We have at last found the Bible which we believe will fill a long felt want with preachers who are studious and desire to be progressive and accurate. The following cut is a good representation of this Bible. It is laid off in double columns and only one column on each page is printed, leaving the other for various kinds of notations.

Price \$6.00

prepaid. It is silk-sowed, India paper, leather-lined to binding. This book is substantially bound and will last a life time.

Write us for our new catalogue which will be valuable to you.



MISSISSIPPI BAPTIST PUBLISHING COMPANY,  
705½ E. Capital Street, Jackson, Miss.

## Death Notices.

We have had so much delay and some-time loss on obituary accounts until it has become necessary to require cash with the obituary. One hundred words are printed free for any person, and all in excess of 100 words will be charged for at the rate of one cent per word. Therefore count the words before sending the manuscript to us and send with it one cent for each word in excess of one hundred.

The company cannot afford to open up, and especially to carry, these little accounts. Do not send obituary to us with the request to "cut down if too long." We do not know where to cut, and the notice will not be printed, if it exceeds one hundred words, unless one cent per word be enclosed. These regulations apply to pastors and all others. If the obituary you sent for a friend does not appear in the next issue of the paper, stop, and ask yourself the question whether it contained more than one hundred words; and, if so, was the money for the excess of words enclosed. Possibly this will stop the investigation.

Surely our brethren will not longer be so thoughtless as to ask their pastor, who probably has not a cent in cash, to write and send a long obituary to us for publication, without at the same time handing him the necessary cash to cover excess of words.

Now, while we shall adhere rigidly to these regulations, we shall at the same time take great pleasure and pains in publishing as much as one hundred words for the humblest and poorest person in the land.

At the jubilee celebration of the dogma of the Immaculation Conception in the city of New Orleans on the 8th day of December, the "Rev. Father Louis E. Green, S. J.," delivered a discourse in the Jesuit's church in which he declared that the Virgin Mary from "the first instant of her conception was free from all stain of original sin." The text of that discourse was, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." He called that preaching! He insisted that the very Scripture which he announced as a text did not teach the truth. The apostle said, death passed upon all, the eulogist said, there is at least this exception. The preacher closed his panegyric with this prayer: "Oh, Mary, look down in tender compassion upon us, thy children; be a mother to us, bless us, protect us from danger; guide our faltering steps, strengthen our feeble hearts; pray for us sinners now, but oh, especially at the hour of death." She is called "the mother of God," not merely of the humanity of Christ, but also of his Deity. Such a mother ought to have been immaculate in her own conception, and she must be made so; hence this dogma of 1854. Could not her mother also be made the Grand mother of God and be declared immaculate in her conception? Is that irreverent, blasphemous? Why more so than to call Mary the mother of God? And this is the twentieth century of enlightenment and civilization! Is it any wonder that monotheistic Israel regards this Mariolatry as pagan idolatry?

## Six Dots.

"He came unto his own," to give life and glory, but they "received him not," preferring darkness and death. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

"He went about doing good," and was tempted, (tried) "in all points like as we are." So he enters the precincts of human hearts, especially of the poor, the suffering and the tried. He pitied the lonely widow, had mercy on the blind, gave hearing to the deaf, health to the palsied and the leprous, and wept with Mary and Martha. He gave us lessons in faithfulness, taught humility, went home to glory and is "set down at the right hand of power." Glorious that he came and went!

The writer lately trod upon ground known to his childhood, and sat under the roof where he first saw the light; and memory was at flood-tide—the childish frolic in the home, the romp upon the creek and—in it; the fields laded with corn, peas, pin-ders, potatoes and cotton; the hogs, the sheep, the chickens and the guinea; Mike, Jim and Kit, and the turning over the soil with the "barefoot" boy in the furrow—all rushed into memory's gallery and hailed attention; and at once many years arose to drown their voices, still they were heard as if it had been yesterday. Yes, back to the old home. But it was my church, for she said: "Go, you need it."

Two weeks later, and east of Meridian, we held forth the word of life four or five days and God gave his presence and uplifting help. Rev. R. W. Sumrall, is the bishop and has been for seven years. He is an earnest, whole-hearted man. His children are my sister's—she went above to await them—noble children; Walter, Wyatt, Homer, Edwin and Annie May. And dear Bro. Bowen went back to old Hepsibah, a church of his first charge—and is holding his last protracted meeting before going to the coast. He asked us to preach for him yesterday (fourth Sunday) at eleven, the doing of which gave much pleasure. Our own Bro. Laird, as on former occasions, edified the saints at home. Brethren Dr. Turner, Hardy, Parker, Montgomery and others, have their shoulders to the wheel in the Ellisville church, and things happen.

At home at night and another good young lady joins for baptism, making ninety-eight accessions this year.

"Praise the Lord for his goodness and his wonderful works to the children of men." J. E. PHILLIPS.

Probably many Presbyterians object to the removal of the Southwestern Presbyterian University from Clarksville, Tenn., and merging it into one great Southern Presbyterian University at Atlanta, because the late learned and good Dr. B. M. Palmer conceived the idea and was the leader in the establishment of that school. They are like other people—influenced by their regard for good and wise men who have wrought well.

## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor,  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program—January, 1905.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject:—Church Building,  
Pioneer Missions.

Motto for 1905: Ever Forward; Never Halting.

For Leader: Begin the new year by sending written invitation to every woman in the church.

1. Words of Welcome, followed by singing of "Coronation."

2. Scriptures: "God's Thoughts," Psa. 40:5; Isa. 55:8-13; Psa. 139:17. "Our Thoughts," Prov. 16:3. "Their Absorbing Theme," Psa. 48:9; 10:14.

3. Season of Prayer: That God may guide our thoughts, reveal his thoughts; that the new year may be entered with stronger determination to do his will.

4. Short talk: "God's thoughts for the unsaved."

5. Leaflet: "Indian wrongs and rights," by Annie W. Armstrong.

6. Discussion. Of leaflet.

7. Items: Missionaries testify that through the box work, the W. M. U. has held Indian Territory and Oklahoma for the Baptists. The Baptists of Oklahoma increased fifty per cent last year.

This was the Indians' land, yet between thirty and thirty-five tribes have not had the gospel preached to them.

8. Leaflet: "Church Building."

9. Business: Collection, etc. Plan for helping to increase the Church Building and Loan Fund.

## Christmas Offerings.

"I have been asked to say something for our 'Christmas Offering.' There is much that might be said. But there is only one plea that I wish to make, etc., that is, that we make this truly an offering in the name of Jesus. 'At the name of Jesus every knee should bow,' and every heart, in this God-given country of ours, should bound with delight and great thankfulness and give expression in a liberal offering."

We as women have much for which to be grateful, for we live in a country which, through the influence of Christianity, has made her women equal with men. Through her elevated position in the home and society, and because of her great influence, her's is often the hand that indirectly rules the world. In this land of liberty we are no slaves bound forever to the wills of parents, husbands or sons. We are not considered beings of no capability, and because we are women of no abilities; but here we are honored, loved and revered. Let us pray to the Lord who is the giver of all good things that he will have come into our lives, that we may be more appreciative of our blessings and expressive of the same. Let us determine that we will at this another commemoration of our Lord's birth, make a gift the fruits of which shall be telling both in this life and intertly. Because of the great prosperity and abundance of our friends and loved ones, the gifts we make to them in this glad time of the year are often valueless, but for the love that prompts them; yet when we make a gift to the Lord for the sake of Jesus prompted by love and devotion to his service, we cannot value it, for he blesses it in this life and makes it to bring forth rich rewards in the life that is to come, that we are unable to say how our gifts are valued. Sisters, let us be wise and bring to our Lord gold, frankincense, and myrrh. Let us make this year our Christmas gift that will not perish with the using, but shall be used for the uplifting of our sisters who sit in darkness and Chinese idolatry and superstition.

We trust this week of prayer will be generally observed in our churches. In no more fitting way could the new year be begun.

## A Texas Wonder.

## Hall's Great Discovery.

One small bottle of the Texas Wonder Hall's Great Discovery, cures all kidney and bladder troubles, removes cures diabetes, seminal emissions, and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by druggists.

Dothen, Ala., April 24, 1904.

Mr. I. R. Young, Dothen, Ala.—Dear Sir—This is to certify that I received great relief from the bottle of Hall's Great Discovery, which I bought of you. In fact I do not think there is any other to equal it. I was troubled for about two months with lame back and night taking one half bottle I consider myself cured. Yours truly, J. J. WILLIAMS.

sition in the home and society, and because of her great influence, her's is often the hand that indirectly rules the world. In this land of liberty we are no slaves bound forever to the wills of parents, husbands or sons. We are not considered beings of no capability, and because we are women of no abilities; but here we are honored, loved and revered. Let us pray to the Lord who is the giver of all good things that he will have come into our lives, that we may be more appreciative of our blessings and expressive of the same. Let us determine that we will at this another commemoration of our Lord's birth, make a gift the fruits of which shall be telling both in this life and intertly. Because of the great prosperity and abundance of our friends and loved ones, the gifts we make to them in this glad time of the year are often valueless, but for the love that prompts them; yet when we make a gift to the Lord for the sake of Jesus prompted by love and devotion to his service, we cannot value it, for he blesses it in this life and makes it to bring forth rich rewards in the life that is to come, that we are unable to say how our gifts are valued. Sisters, let us be wise and bring to our Lord gold, frankincense, and myrrh. Let us make this year our Christmas gift that will not perish with the using, but shall be used for the uplifting of our sisters who sit in darkness and Chinese idolatry and superstition.

gun than upon our knees in prayer. The sisters in all our churches even though there be no society could observe this week of prayer and make a Christmas offering for China. Let us pray earnestly that it may be largely observed.

May the Lord bless each sister in our denomination, and so open our hearts that we shall understand more fully His precepts and His will concerning us, and make this week of prayer a great spiritual uplift to us all.

(Mrs.) W. A. McComb,  
Vice Pres. of Miss. Asso.

## Ying-tak China.

MISS ANNIE ARMSTRONG: BALTIMORE, MD.

Dear Miss Armstrong:—Each day since returning to Ying-tak have I had it in my mind to write to you, if only a few lines, but not until now have I found time to do so.

It is good to be back and I hope this is the last summer we will be compelled to leave, excepting for a short change. I wish I could picture to you the way the people received us when we came back. The last people we saw when we left were a few women who were interested in the gospel and who kept saying, "Come back soon!" No sooner had the news spread that the foreigners had returned, until this same group was in our court welcoming us back. Not only these few, but the people in general seemed very glad we had returned.

Personally I cannot speak too highly of the work of medical missionaries, for I do believe that much of the genuine friendliness of these people is due to the work of Dr. and Mrs. Hayes.

Our new houses are being built and before another hot season, we will be in them. Of course we are very, very anxious to be in them, and the thankful-

ness of our hearts to our dear sisters of the home land for their substantial and evident interest in this station, is deep. But there are, oh, so many sweet and sad memories connected with our little native house we are now in that it will feel like leaving a sacred spot indeed.

My heart is full, and please pardon this Sunday talking if you think it is wrong, won't you? We have just returned from the chapel services. I would that you might have witnessed today's services. Not one word, perhaps, would you have understood; but the presence of the blessed Holy Spirit was with us, and all His children can feel His presence.

Today two women were buried with their Lord in baptism—the first in this heathen city. One is a young married woman, nineteen years old; and the other, the wife of the native preacher. As I hear them confess our Savior and saw them follow Him into the baptismal waters, it seemed as if I heard my Savior say anew, "Go ye into, all the world and preach the gospel to every creature."

This means more idols torn down and new children of the King; it means that the Light of God has pierced and penetrated the hearts of two more lost in the darkness of heathenism, until now they are walking in the Redeemer's love. Should we not be found constantly in prayer and praise?

I will leave this week for a visit to some of our country stations; I will write you an account of the visit.

May his guiding hand be realized in all your undertakings for Him.

Most sincerely,  
PEARL HALL WILLIAMS.

CHURCH MONEY  
EASILY RAISED  
Co. Wholesale Drugs, Louisville, Ky.

## Suffered for Years With Indigestion.

## Cured by Panol. Now Eats Anything.

Mr. W. W. Nail, Jackson, Miss., Rural F. D. No. 1, says, Nov. 24, 1904: "I was troubled for four or five years with a very bad case of indigestion, and received no benefit from any medicine I used until I began to take Panol. I used five bottles of it and now never feel any stomach trouble, and can digest any and everything I care to eat. I believe Panol is the best medicine on the market for what it is recommended to cure."

For disordered conditions of the stomach, Panol is almost a sovereign specific. It seldom fails if properly used. For troubles of the nervous system and for the complaints of delicate women, it has no superior and few equals.

And its work is so pleasant and different from that of ordinary medicines, that it produces enthusiasm on the part of those who use it.

Pleasant to take as lemonade, harmless always. 50c. 6 for \$2.50.

Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO., LTD., New Orleans, La.

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

## STATE ORGANIZATION

President—Arthur Flake, Winona.  
Secretary—L. P. Leavell, Jackson.  
Treasurer—W. M. Burr, Greenwood.  
Editor—J. L. Johnson, Jr., Clinton

Executive Committee—H. C. Rosamond, Winona; P. I. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

Increasing numbers of young people are reading "Service," and a new interest is being taken in Christian Culture Work. There are possibly more such classes in the State now than ever before. The evangelistic course, by Dr. A. C. Dixon, has been added to the former courses, and may be studied for examination, either by classes or by individuals. I here enter an earnest plea that pastors and leaders in local societies urge the Christian Culture work upon the young people in every church. There ought to be scores of classes formed yet this winter. Let each Union solicit subscribers for "Service." It would be well for the Union to take "Service" and keep it on file in the library, and have it bound in permanent form. There is not a better magazine in this great big round world for young people than "Service." Send \$1 to 324 Dearborn St. Chicago, Ill., and become a subscriber to the excellent monthly; do it today.—Baptist Standard.

The Union provides under the forms of organization an object-lesson in official responsibility. Here, under the eyes of the church and pastor, the young worker can in limited spheres, learn how to bear larger burdens in the church.

It is the duty of the church not only to provide for the evangelization of the young, as in the Sunday-school, but to plan for their induction, after conversion, into the habits and methods of Christian life and service.—Christian Index.

Rev. Walter Calley, the General Secretary and managing editor of Service, has offered his resignation which will take effect Feb. 1st, 1905. Dr. Calley's heart has ever been in the pastorate and he will serve the church at Upland, Pa., where Crozer Theological Seminary is located.

It is with unusual pleasure that we publish a letter from Mrs. Lucile Daniel Clarke,

in far-away Japan. Mrs. Clarke has been greatly interested in B. Y. P. U. work from the beginning, and was a regular attendant, not only upon the Union of the West End church, Atlanta, but upon our State Convention as well. We are glad to hear of the inauguration of Young People's Work in Japan, and hope Mrs. Clarke will favor us with a letter frequently.

## Baptist Young People's Union in Kumamoto, Japan.

On Sunday, November 13th, Mr. Clarke organized what may be called a Young People's Union in our church here. More properly speaking, it is a Young Men's Union, as there are no girls in it at all. Their object is to study the Bible and do personal work in bringing others to the Savior. They are very enthusiastic, and we hope that much good will come of it. It will be a sort of Personal Worker's class, and Mr. Clarke hopes to help them not only in their own Christian lives, but to teach them how to approach others so as to win them to Christ.

I have a Bible class of Normal school girls at four on Sunday afternoons, and this Young Men's Union is at three; so we may have a union song service later on. Pray for this work, that the Holy Spirit may guide, and that much good may be done.

LUCILE DANIEL CLARKE.

The letter given above is clipped from the Christian Index. Mrs. Clarke, as Miss Lucile Daniel, was one of Georgia's pioneer B. Y. P. U. workers, and it is but natural that as a missionary to Japan she should carry its work on there.

DEAR BRO. JOHNSON:

It was my privilege to meet with the Ellisville Union in their regular meeting Sunday afternoon Dec. 18th. I found a real B. Y. P. U. (This Union had three delegates at the Columbus Convention). There were twenty-two present. The program included the Bible Readers' Topic and Sacred Literature Lesson for that Sunday. There are fourteen copies of "Service" in the Union and nearly all present took part in the study of the topics. Mr. Jackson is president. Miss May Carter is teacher of the Sacred Literature Course.—L. P. LEAVELL.

Secretary Leavell will be in Clinton the first or second week in January and will spend several days in Sunday-school work. While there he will deliver his lecture—"The Finished Product of the Missionary."

The name of J. B. Quin, of McComb City has been through mistake of ours, left out from the Executive Committee. We beg Bro Quin's pardon for leaving out one of the most valuable.

## Christmas Eve.

This is Christmas eve, the day before the day reputed to be the birthday of our Lord. However, it is generally known that the 25th day of December was set

apart by the Catholic Church in the 5th century, to be observed as one of the church's feast days, to be kept in commemoration of the nativity. No one knows upon what day Christ was born. It is not necessary that we should know. Men have always been too much inclined to keep days—observing the shadow and forgetting the substance.

Had the Father or Jesus Christ the Son intended that the birthday of Jesus should be hallowed, we think there would have been left the world an unmistakable record of the day. Indeed, it is a reproach to that sacred name that it should be associated with observances as usually characterize the Christmas tide. For the name of Him, who, both by precept and example, condemned such excesses as are usually practiced at this season, to be associated with the festival is to drag the name which in above every name, into the mire and filth of the greatest debauchery of any season of all the year.

And yet no event of all history portended more to a sin-cursed world than the dawning of the day-star, and the rising of the Sun of Righteousness with healing in His wings, to a sorely sin-smitten world.

The promise was made far back in the ages of the past that the serpent's head should be bruised, and that a child should be born, and a son should be given unto the people, and the government should be upon his shoulders, and that his name should be called Wonderful Counselor; or, The Mighty God, The Everlasting Father, The Prince of Peace.

He came, and the angels proclaimed, "For unto you is born this day in the City of David, a Saviour, which is Christ the Lord." The heavenly host joined in an acclaim of praise, saying, "Glory to God in the highest, and on earth, peace, good will toward men."

He is truly the "prince of Peace." but does not reign universally yet, else there would be no personal strifes, or clashing of armies. The sword and shield have not yet been beaten into the plow-share and pruning hook. But the King eternal will yet reign as King of kings and Lord of lords. Under His glorious reign war, and the vices that now enthrall the lives of men and women, will find no place, but righteousness shall be the shibboleth of every subject of the King Eternal.

Shall we hasten the coming of the King and His glorious reign? Then let us speedily send the gospel to all nations; for when it has been preached to all nations for a witness of Jesus, then may we expect Him to come.

W. I. HARGIS.

## Deaths.

Death notices of 100 words and more; notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

## Lowry.

Sister Anna Catherine Lowry, daughter of W. R. and Martha Brock, was born in Hinds County, Mississippi, September 5, 1840, and passed from among us November 30, 1904.

She professed faith in the Saviour and was received into the fellowship of the Utica Church in about 1854, in a meeting conducted by Brethren Stambough and McCloud.

She leaves a husband (J. M. Lowry, to whom she was married January 28, 1862), a brother, and numerous relatives and friends to mourn her loss. She was a member of Learned Church at her death. She was buried at Utica.

HER PASTOR, P. A. H.

## Holmes.

At his home in McComb City, Tuesday afternoon, December 13th, 1904, at 2:25 o'clock, J. Herbert Holmes, age 17 years, 8 months, and 1 day.

Herbert was a good boy, affectionate and obedient to his parents and true to his friends. He was well thought of by every one who knew him and will be greatly missed in his home and community. May God bless his parents and sustain them in this hour of extreme trouble, is our prayer for them.

J. B. QUIN.

## Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

Hall's Family Pills are the best.

## Living Like a King in a Modern Hotel.

The most obscure man in the most obscure corner of the United States today may live even better than a king—while his money lasts. If he would be a king for a time, let him come to New York and put up at one of the latest expressions in hotel extravagance—the management will do the rest. His wildest dreams of luxury will be obliterated by the surprises he experiences.

What, then, are some of the surprises which money can give to the one seeking regal luxury?

He can live in apartments hung with goblin tapestries and spread with the most costly Persian rugs.

He can eat from a solid-gold service.

He can breathe filtered air, from

## A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

which every microbe has been taken.

He can bathe in perfumed water.

He can regulate the light to his mood.

He can sleep in a bed of carved tulip-wood—an art treasure, an heirloom from an old French castle, marvelously carved, and hung with silk after the latest style, yet representing the best ideas in comfort and ease.

He can eat—What can he not eat? The world's bill of fare is at his disposal.

He can be attended by a regiment of trained servants who anticipate his every wish. And incidentally? There is no modern convenience which is not at hand and in exactly the right place.

His clock is regulated by Washington observatory. He talks through a private telephone, and executes business over a private wire. He has all the comforts not of home, but of the world.—Jaquary Woman's Home Companion.

## Cancers Cured.

We want every man and woman in the United States to know what we are doing. We are curing cancers, tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it.

The Kellam Cancer Hospital.

Richmond, Va.

## The Delineator for January.

With a most attractive cover and a varied list of contents, including the latest news of the fashions and literary and domestic features of the greatest interest, "The Delineator" for January is an altogether excellent number. The regular fashion display is supplemented by a strikingly illustrated article on "The Stage as a School of Costume," showing the close relations that exist between the theatre and the world of style. Herbert D. Ward and Thomas MacManus contribute stories of rare charm, and under the pseudonym of Marie Columbia a very clever writer describes the "smart set" in Washington society. "Jesus, Lover of My Soul" is the first paper in a series, by Allan Sutherland, giving the history and romance of the famous hymns of the world and in the "Composers' Series" the love story of Mendelssohn and Cecile is related by Gustav Kobbe. For children there is a wealth of interesting matter, the names of L. Frank Baum and Grace MacGowan Cooke being prominent among the contributors. Among the domestic topics, in addition to the regular features, is the first paper of "The Making of a Housewife," by Isabel Gordon Curtis. A new department, "Good Looks," supplementing a series of papers along similar lines, that appeared during the past year.

## Low Holiday Rates For Teachers and Students.

On account of the Holidays the Queen & Crescent Route has authorized for teachers and students of schools and colleges, who will desire to spend their vacations at home, the low rate of one and one-third fares for the round trip, to all points south of the Ohio and Potomac and east of the Mississippi rivers; also to all points in the States of Louisiana, Texas, Oklahoma, Arkansas, Missouri, Kansas, Ohio, Indiana, Illinois, Michigan, Wisconsin, and to territory even more distant.

Tickets will be sold on presentation of certificates from Superintendents, Principals, or Presidents of the various institutions of learning, 14th to 24th inclusive, bearing final return limit January 8th 1905.

For detailed information, call on any agent of the company, or address  
JNO. W. WOOD.

Trav. Pass. Agt., Meridian, Miss.

## Christmas Holiday Excursion Rates.

The Q. & C. Route will sell tickets on Dec. 23, 24, 25th, Dec. 31st, Jan. 31st and Jan. 1st, return limit Jan. 4th, at rate one and a third fare for the round trip, to all points on its line, and to all points east of Mississippi and south of the Ohio and Potomac rivers. Also Dec. 17 to 24th inclusive, final limit Jan. 8, at same rates to same and many additional points, to teachers and students of schools and colleges upon surrender of certificates signed by superintendents, principals or presidents of schools or colleges. For further information in formation address,  
JNO. W. WOOD,

Trav. Pass. Agt., Meridian, Miss.

## YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, New York, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

## Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetters as follows: "I take off my hat to a 50c. box of Tetters. It has cured me of a skin disease, which doctors in 7 States failed to cure." If you have any skin diseases try a box of Tetters, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

50c. a box at druggists or by mail from the manufacturer,  
J. T. Shuptrine, Savannah, Ga.

## Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

Address  
WILBUR R. SMITH,  
LEXINGTON, KY.  
FOR CIRCULAR OF THE  
"Cheapest and best College."  
COMMERCIAL COLLEGE OF KY. UNIVERSITY  
Refers to thousands of successful graduates. Cost to complete Full Business Course, including Tuition, Books and Board, \$100. Photographs, Type-Writing and Telegraphy taught. Address WILBUR R. SMITH, Lexington, Ky.

## From the Lord.

A bright little boy of ten summers went into the home of his preacher with a turkey in his arms and said: "Here is a turkey for you."

Preacher: "Who sent it?"

Boy: "The Lord."

Preacher: "Give the Lord our hearty thanks."

"The boy, agreeing to do so, went away, and the preacher said: "I will be a better servant for Him," and gladness filled his heart.

Every church has members in it who might thus co-operate with the Lord and so gladden the heart of her pastor. If they but knew how it would be paid back to the church in renewed service, they would gladly do it. It would be paid back brethren. Now, of course, each church will do it.

J. E. PHILLIPS.

## NOTICE

I want every man and woman of the United States interested either for themselves or friends, in the cure of Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 389, and one will be sent you free.

## The Best Place to Buy

Fine singing Canaries, talking Parrots, Goldfish, Cages, Aquarium, etc., is Louis Ruhe's Bird Store. (Largest and oldest in the South.) 319 Chartres St., New Orleans, La. Write for prices.

## Chas. A. Barber, M. D., SPECIALIST.

Treats All Diseases of the Eye, Ear, Nose and Throat.

OFFICES CENTURY BUILDING. JACKSON. MISS.

## CHRISTMAS OR NEW YEAR CARDS.

Neatly printed with name and address and compliments of the day, in gold, 100 for 50c., prepaid by mail.

PHOENIX CHEAP-PRINT, 230 Carondelet St., New Orleans, La.

## Men or Women to Sell a Self-Wringing Floor Mop.

Sells itself. Pays \$3 to \$8 daily. Will give exclusive sale of county to right party.

T. G. JOHNSON, Temple Court Bldg., Atlanta, Ga.

**SEDUM**  
SEDUM costs but one dollar a box. It cures the tobacco habit and does it quick. There's money, cleanliness, health and happiness in getting rid of tobacco.  
SEDUM does the work. It destroys the desire for the weed.  
THE BOTONIC DRUG CO., Bridgeport, Ala.

# Mississippi College

The "Old Reliable" is in the midst of the greatest prosperity in her history. She is still reliable.

## 349

Was the Number Enrolled the First Term of This Session.

## 450

more wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the College and the town.

Send for Catalogue.

Rev. W. T. Lowrey, D. D., LL.D., President.  
CLINTON, HINDS COUNTY, MISSISSIPPI

# Westbrook Manufacturing Co.

MANUFACTURERS OF

Pine Mantel Bases.....	\$1.50.
Pine Cabinet Mantels.....	6.00.
Oak Mantel Bases.....	3.00 up.
Oak Cabinet Mantels.....	8.00 up.

Write us for prices and description of mantels, porch, work, and interior finish.  
We make a specialty of

Church Pews, Pulpits and Altar Railings.

Write for prices

251 E. Pearl Street, Jackson, Miss.

# In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the downfall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White,  
Jackson, Mississippi.

T. McCLELAND, President. V. T. McCLELAND, Vice-Pres. P. B. BRIDGES, Sec'y & T.

# T. McClelland Hardware Co.,

WHOLESALE AND RETAIL.

Capital Stock : : : \$100,000.00.

Besides a full and complete line of general Hardware, we carry a large stock of

Babcock and Lion Buggies, Tennessee,

Studebaker and James & Graham Wagons,

Buggy and Wagon Harness, Farming Implements, Stoves and Ranges, Mowing Machines, Cane Mills, Evaporators, Sewer Pipe, Iron Pipe, Wagon and Buggy Material, Leather and Rubber Belting, Barbed and Smooth Wire, Poultry Netting, Wire Fencing, Guns, Pistols, Shells, Cart-ridges, Tin Ware, Etc.

# T. McCLELAND HARDWARE COMPANY,

JACKSON,

MISS.

# JOHN W. PATTON,

(Successor to Patton & White)

218 E. Capitol St., JACKSON, MISSISSIPPI.

Sell for Cash or on Easy Payments the following Celebrated Makes of:

# PIANOS and ORGANS

KIMBALL, EVERETT, BALDWIN, HOBART M. CABLE, HARVARD, and others. KIMBALL (reed), KIMBALL (pipe), BURDETT (reed), BARKHOFF (pipe), CLOUGH & WARREN, and others.

Will send catalogues with prices and terms. Write him.

# J. W. PATTON, Jackson, Miss.

Baptist Song Books Address Kyger Music Company,  
121 S. 5th St., Waco, Texas.

	1 copy	10 copies
Bells of Heaven (Tew Century Ed.).....	Songs. 500	prep'd. 75c - \$8 10
Bells of Heaven (Revival Ed.).....	148	15c 1 80
Happy Voices (a good Sunday School book).....	250	40c 4 50
Salvation Melodies (Boards).....	125	25c 2 90
Salvation Melodies (Manila).....	125	15c 1 80
Sacred Chimes (Our Latest Book).....	260	40c 4 50

THERE'S PROOF OF ITS GOODNESS IN EVERY CUP OF

# PORTO RICO COFFEE

THAT'S NOT ALL

65 VALUABLE PREMIUMS Free.

CHEEK & NEAL COFFEE COMPANY, Nashville, Tenn.

# NO WOMAN CAN BE HAPPY.

When suffering from functional derangements of any kind BAILEY'S BLACK HAW COMPOUND is guaranteed to bring relief to the sufferer from leucorrhoea, menstrual troubles, or any other Female Weakness. No woman who values her health and happiness can afford to do without it. If your druggist does not keep it, send \$1.00 for a bottle to

BLACK HAW MEDICINE CO., Dayton, Tenn.

Mrs. Tinnie Hall, Athens, Tenn. "All praise to your Black Haw Compound. I am telling the good news to my friends."  
Mrs. J. H. Dixon, Mecca, Tenn. "It has done wonders for me."

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

Money saved is money made.

\$250 BUYS A PAIR OF FAMOUS

Autograph SHOES

THE EQUAL OF ANY \$300 SHOE ON THE MARKET TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LYNCHBURG, VA.

# The Solid South

is no more solid than the PENN MUTUAL LIFE INSURANCE CO.

A policy in the Penn Mutual is the best protection you can give to those dependent on you.

It takes care of them when you are gone.

If it's a Penn Mutual it's all right.

We insure by mail. Home office 921 Chestnut Street, Philadelphia.

50 YEARS' EXPERIENCE PATENTS

TRADE MARKS DESIGNS COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York

Branch Office, 511 F St., Washington, D. C.

Dropsey CURED Gives Quick Relief.

Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G Atlanta, Ga.

SAFE AND RELIABLE

DR. EDMONDSON'S... Frank Edmondson & Bro., 16 So Broad St., ATLANTA, GA.

# Queen and Crescent Route.

Fast trains, Pullman Sleepers and Dining Cars between Shreveport, the East and Southeast. Between New Orleans and Cincinnati, New York and St. Louis.

R. J. ANDERSON, Asst. Gen'l. Pass. Agent, New Orleans, La.

GEO. H. SMITH, Gen. Pass. Agent

Winter Tourist Rates Via the Southern Railway.

Excursion tickets are now on sale by the Southern Railway to all the popular winter resorts of Florida.

For folder entitled "Winter Homes in the South," giving full information regarding hotel rates; also for information regarding passenger rates and schedules apply to

J. N. HARRIS, District Pass. Agent, Birmingham, Ala.

MOBILE AND OHIO R.R.

ST. LOUIS UNION STATION

CAIRO

NEW ORLEANS

Dining Cars... ALL TRAINS ALL MEALS ALL THE WAY

Southern Business University, Mobile, Alabama.

Leading Business College on the Gulf Coast.

Bookkeeping, Shorthand, Telegraphy and English Branches. 3-Month course in any Department \$35.00. Bonds \$20.00 per month. Write for New Catalogue.

BAPTISMAL PANTS

STANDARD QUALITY at FACTORY PRICES.

Write to THE BAPTIST, JACKSON, MISS.

The demand for competent office help is greater than the supply.

Nelson's BUSINESS COLLEGE

37 Adams St., MEMPHIS, TENN.

means of its Actual Business System training will prepare you to hold a position. Circulars sent on application.

\$100—Dr. E. Decibon's Anti-Diuretic... be worth to you more than \$100 if you have a child who soils bedding from continence of water during sleep. Get old and young alike. It arrests the trouble at once. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

# Gulf & Ship Island R. R. Co.

Parlor Cars between Jackson and Gulfport on trains 3 and 4.

Two trains daily each way between Jackson and Gulfport, Miss.

Three trains daily each way between Hattiesburg and Gulfport.

No. 5. Lv. Jackson..... 4:30 a. m.  
Lv. Hattiesburg..... 8:10 a. m.  
Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.

Ar. Laurel..... 2:15 p. m.  
Ar. Columbia..... 11:30 a. m.  
Ar. Silver Creek..... 11:50 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.  
Lv. Hattiesburg..... 10:35 a. m.  
Ar. Jackson..... 2:00 p. m.

Daily except Sunday.

Ar. Columbia..... 11:30 a. m.  
Ar. Laurel..... 2:15 p. m.  
Ar. Silver Creek..... 7:05 p. m.

No. 3. Lv. Jackson..... 3:35 p. m.  
Lv. Hattiesburg..... 7:10 p. m.  
Ar. Gulfport..... 10:00 p. m.

Daily except Sunday.

Ar. Laurel..... 7:45 p. m.  
Ar. Columbia..... 9:44  
Ar. Silver Creek..... 9:27

Past trains Nos 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any point south of Hattiesburg except Mobile.

At Jackson—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati, and all other northern and north-eastern points.

At Hattiesburg—Connections made with New Orleans & Northeastern trains, Mississippi Central (P. & L. R.) trains, and Mobile, Jackson & Kansas City trains.

At Gulfport—Connections made with Louisville & Nashville trains. For further information apply or write S. D. BOYLSTON, Gen'l Pass. Ag't, Gulfport, Miss. Effective November 13, 1904.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES

Sauers FLAVORING EXTRACTS

BEST BY TEST. At Your Grocer. 10c and 25c.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

DR. AUGHON'S Practical Business Colleges.

Established 16 YEARS. Incorporated \$300,000.00. SIXTEEN bankers on Board of Directors.

NASHVILLE, TENNESSEE.

BIG 15 BIGGEST Best CATALOGUE Tells The Rest

RALEIGH ATLANTA ST. LOUIS PADUCAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE KNOXVILLE GALVESTON SHREVEPORT KANSAS CITY LITTLE ROCK MONTGOMERY OKLAHOMA CITY

Endorsed by business men from Me. to Cal. Our diploma represents in business what Yale and Harvard's represent in literary circles.

POSITIONS. Written contract given to money; or may contract to pay tuition out of salary. Over 6,000 students each year. No vacation; enter any time. DAY and NIGHT sessions. SPECIAL rate if you call or write SOON.

"Proposition B." Catalogue FREE. We teach BY MAIL successfully or REFUND money.

# SCHEDULE OF THE MOBILE, JACKSON & KANSAS CITY R.R.

North Bound—Daily.

Stations. No. 2. No. 4.

Lv. Mobile..... 7:00am 4:00pm

Orchard..... 7:27 " 4:27 "

Crusher..... 7:53 " 4:53 "

Semmes..... 7:40 " 4:40 "

Wilmer..... 7:57 " 4:57 "

Latonia..... 8:12 " 5:12 "

Brushy..... 8:19 " 5:20 "

Donovan..... 8:35 " 5:35 "

Evansville..... 8:41 " 5:42 "

Lucedale..... 8:52 " 5:53 "

Bubank..... 8:59 " 5:59 "

Merrill..... 9:11 " 6:12 "

Leaf..... 9:28 " 6:29 "

McLain..... 9:42 " 6:45 "

Little Creek..... 9:47 " 6:50 "

Beaumont..... 10:02 " 7:04 "

Hintonville..... 10:23 " 7:26 "

Richton..... 10:40 " 7:44 "

Loper..... 10:58 " 8:03 "

Ovette..... 11:12 " 8:18 "

Ellisville Jet..... 11:30 " 8:47 "

Ar. Laurel..... 12:08 " 9:15 "

South Bound—Daily.

Stations. No. 1. No. 3.

Ar. Mobile..... 6:30pm 11:30am

Orchard..... 6:59 " 11:02 "

Crusher..... 5:53 " 10:46 "

Semmes..... 5:40 " 10:39 "

Wilmer..... 5:29 " 10:22 "

Latonia..... 5:13 " 10:06 "

Brushy..... 5:01 " 9:53 "

Donovan..... 4:55 " 9:44 "

Evansville..... 4:47 " 9:38 "

Lucedale..... 4:41 " 9:32 "

Bubank..... 4:31 " 9:21 "

Merrill..... 4:14 " 9:11 "

Leaf..... 3:57 " 8:52 "

McLain..... 3:43 " 8:36 "

Little Creek..... 3:38 " 8:30 "

Beaumont..... 3:21 " 8:13 "

Hintonville..... 3:03 " 7:55 "

Richton..... 2:48 " 7:36 "

Loper..... 2:28 " 7:20 "

Ovette..... 2:14 " 7:06 "

Ellisville Jet..... 1:46 " 6:38 "

Ar. Laurel..... 1:18 " 6:10 "

North Bound—Daily.

Stations. No. 2. No. 4.

Lv. Beaumont..... 10 10am 7 10pm

Wingate..... 10 45am 7 27pm

New Augusta..... 11 00am 7 34pm

Mahmed..... 11 15am 7 44pm

Ragland..... 8 02pm

McCallum..... 12 05pm 8 12pm

Ar. Hattiesburg..... 12 50pm 8 35pm

South Bound.

Daily except Sunday.

No. 24. No. 6.

Ar. Beaumont..... 8 05am 5 00pm

Vingate..... 7 49am 4 25pm

New Augusta..... 7 42am 4 00pm

Mahmed..... 7 34am 3 40pm

Ragland..... 7 18am 3 03pm

McCallum..... 7 09am 2 45pm

Lv. Hattiesburg..... 6 48am 2 00pm

What Shall I Give?

That question will be easily answered if you have a copy of our illustrated catalogue, "Christmas Presents." It contains illustrations of about 4,000 articles of DIAMONDS, WATCHES, JEWELRY, SILVERWARE, and NOVELTIES. Copy mailed upon request. Write to-day.

PLEASE MENTION THIS ADVERTISEMENT

The B. H. STIEF JEWELRY CO.

Nashville, Tenn.

## Book Headquarters.

Expositors Bible, net.....	\$10.00
Biblical Museum, net.....	7 50
Baptismal Pants, net.....	12 50
Shakespeare, one-half leather (12 vols.).....	10 00
Matthew Henry's Commentary.....	7 20
Spurgeon's Sermon Notes.....	4 00
Biblical Illustrator, (special price for the asking.)	
Peloubet's Notes for 1905, net.....	1 00
Walker's Concordance, net.....	1 00
Ford's S. S. Record, net.....	1 00

ALWAYS ORDER FROM

Baptist Book Concern,  
642 4th St., Louisville, Ky.

Use "Glorious Praise" for Singing.

## FRISCO SYSTEM.

### LOW RATES TO SOUTHWEST.

One Fare Plus \$2.00 for the Round Trip.

From Memphis and points on the Frisco System East,  
To all Points in the Southwest.

Tickets on sale first and third Tuesday of each  
month until April 1905.

For literature and detailed information, write,

J. N. CORNATZAR,

W. L. EVANS, T. P. A., Gen'l. Agent,  
Memphis, Tenn.



### For the Children's Sake at Christmas Time,

as well as for the land's sake at harvest-time,  
fertilize your crops with

#### Virginia-Carolina Fertilizers

when you plant in the spring—for it will bring  
you prosperity long before Xmas next year,  
and happiness even to the children, because of  
the increased profits thus put into your pocket.

VIRGINIA-CAROLINA CHEMICAL CO.

Richmond, Va. Charleston, S. C. Savannah, Ga.  
Norfolk, Va. Atlanta, Ga. Montgomery, Ala.  
Birmingham, Ala. Memphis, Tenn.



### Potash as Necessary as Rain

The quality and quantity of the  
crops depend on a sufficiency of

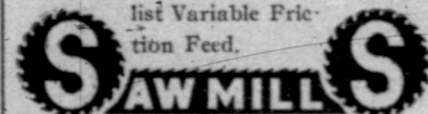
## Potash

in the soil. Fertilizers which are  
low in Potash will never produce  
satisfactory results.

Every farmer should be familiar with the  
proper proportions of ingredients that go to  
make the best fertilizers for every kind of  
crop. We have published a series of books,  
containing the latest researches on this all-  
important subject, which we will send, free  
if you ask. Write now while you think of  
it to the

GERMAN KALI WORKS  
New York—35 Nassau Street, or  
Atlanta, Ga.—22½ South Broad Street.

De Loach Pat. is the Original and Simp-  
list Variable Prie-  
tion Feed.



Avoid imitators and infringers and  
buy the Genuine. Catalogue Free of  
Mills, & H. P. and up. Shingle, Planing,  
Lath and Corn Mills, four Stroke Hay  
Presses, Water Wheels. We pay the  
freight. De Loach Manufacturing Co.,  
Box 982, Atlanta, Ga.

### FOR SALE.

Small block of Trust Co. stock,  
par value \$100 per share. Book  
value \$160.00 per share. Last  
semi-annual dividend Sept. 1st was  
ten per cent. Next dividend period Feb.  
1st, 1905. Will sell one or more shares  
to quick purchaser at \$125.00 per share.  
Address J. A. EANDER, 7 East 8th St.,  
Chattanooga, Tenn.

### For Sale

By Chattanooga Trust Company,  
Chattanooga, Tenn.

#### Automobiles.

New Automobiles, any kind at club  
rates.

#### Preferred Stock

Preferred Stock paying 10 per cent Se-  
mi-annually, also other stocks and bonds.

#### Real Estate Notes

6000 well secured Real Estate Notes  
at a discount.

#### Manufacturing

Good Positions with Preferred Stock,  
address above.



### The Baptist Hymn and Praise Book.

For Use in All Church Services, In-  
cluding Prayer Meeting and Sun-  
day School.

PRICES: Single Copy, postpaid, 85  
cents; per dozen, \$8.00; per 50 copies,  
\$30.00; per 100 copies, \$55.00. Trans-  
portation extra on these quantity lots.  
Beautiful pulpit edition in Morocco  
and Gilt, \$1.50 postpaid.

The Baptist Hymn and Praise  
Book Contains 416 Pages with  
577 Hymns.

It is well-bound in cloth, excellently  
made, of high grade workmanship in  
every particular.

It is in music edition only with round  
notes. The words go with the music on  
every page. The Hymns and Songs are  
of exceptional worth. They have been  
selected with the greatest care—the very  
cream of the old and the new. No labor  
or money has been spared to make The  
Baptist Hymn and Praise Book  
what it should be. It is just the book  
our people need and want, and for which  
they have been waiting these years. It  
will speak for itself, and win its place,  
and be a power and delight in our  
churches.

This Great Book is Now Ready,  
and All Orders Will Have  
Prompt Attention. Send Your  
Orders to

Baptist Sunday School Board,

J. M. FROST, SECRETARY.

NASHVILLE, TENN.



### WONDERFUL STOVE-BIG MONEY

MAKER!  
BURNS GAS AIR-ONLY 10¢ OIL-GAS.  
7200 sold one month. Customers delighted  
with Harbison Valves 90-gas Stove.  
Splendid for cooking, also heating rooms,  
stores, offices, etc., with Radi-  
ator Attach. No risk, dirt, or  
ashes—no coal bills or drudg-  
ery—cheap, safe fuel, 10¢ to 15¢  
a week should furnish fuel-gas  
for cooking for small family.  
Easily operated—absolutely  
safe—all sizes. Run Write—  
Catalog FREE and Special  
Prices. AGENTS WANTED—See Weekly Address  
World Mfg. Co., 6700 World Bldg., Cincinnati, O.

### Cabbage Plants & Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. "Early Jersey Wakefield"  
and "Harleston Large Type Wakefield", two earliest sharphead varieties  
and head in rotation as named. "Succession", "Augusta Truckee" and "Short Stem  
Flat Dutch", the 3d best flat-head varieties and head in rotation as named. Prices:  
Single thousand, \$1.50; 5,000 and over \$1.25 per 1,000; 10,000 and over, \$1.00  
per 1,000. Terms: Cash with order or plants sent C. O. D., purchaser paying re-  
turn charges on money. Our plant beds occupy 35 acres on South Carolina Sea  
Coast, and we understand growing them in the open air; tough and hardy; they  
will stand severe cold without injury. Plants crated for shipment weigh 20 lbs.  
per M and we have special low rates for prompt transportation by Southern Ex-  
press Co. I know of other plants you can buy cheaper than mine. I sell good  
plants. No cheap "cut rate" plants shipped from my farm. I guarantee those  
that I ship to be true to type and name, and grown from high grade seeds pur-  
chased from two of the most reliable seed houses in the United States. I will re-  
fund purchase price to any dissatisfied customer at the end of season.

Our Cotton Seed. List of our Long Staple variety of Sea Island Cotton sold  
this year: in Charleston on Dec. 2, at 2¢ per pound. Seed \$1.25 per bu; lots of  
10 bu. and over \$1 per bushel.

My specialty: Prompt shipment, true varieties and satisfied customers. I  
have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Young's Island, S.C.  
Post & Telegraph Office.